1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19



572 the horizon. There is no chanting as in the villages of the Xingu, no whistling, no marching to the river for an early bath. There is no conversation, no motion. After a while a dog may sit up and watch the world as silently as his master. More and more of the recumbent figures sit up; some old man becomes busily engaged in making string; a woman gives suck to a baby; others rise, and, walking with heads [372] high, chests thrust forward, go toward the bushes, to reappear soon with armfuls of wood and quickly start fires with their laurelwood fire drills. Soon everyone is sitting up, and the cheesecloth tents disappear. A few women huddle around the fires.

It is only when the wind resumes its violent blowing that the camp is stirred into activity. The chilliness of the night is forgotten, reverential thoughts are discarded. The vulgar stomach, however, is remembered. Preparations are made to take care of its daily needs. 512 225 462 Bows and arrows are examined. A harpoon arrow for turtles and crocodiles, a fish arrow, a gourd, and if the hunter possesses one, a knife, comprise the equipment. Then the men go to their canoes two by two, though a young boy may be taken along to make three. He too must learn to satisfy the daily craving of his inner machinery. The hunters paddle away upstream and disappear around the bend of the river.

512 222 462 The women prepare for their own voyages. Sometimes they accompany the men, sometimes they go alone in a canoe or go inland. They carry baskets on their backs suspended from the forehead by a strap. Each woman carries a digging stick. Little girls accompany them, with their little baskets and their own digging sticks, in imitation of the grown-ups. Some women carry babies astride the hip, ● 291 feeding at the large full breasts. Naked but for a loin covering, with hair falling down their backs, they seem to fit the wild landscape. Some may wear a camisole, but that is only a thin veil, and their bodies are seen underneath. The loin covering is tied at the back, and, as they walk with chests thrown forward and high, resembles a huge tail rolled under the camisole. Their smooth-skinned ape appearance is graceful but amusing; the naked ones fit the picture better.

512 461 At camp are left only the old people and some young ones who are too lazy to go out or have been hunting hard and need a rest. They are soon busy fixing bows and arrows, making string, carving ornaments, weaving basketry, taking care of very young children. There is very little talking and no fussing. They almost ignore each other. Those who stay at home will wait patiently for their dinner. They will watch the sun climb the heavens, and they will move from one side of the branches to the other to keep in the shade. Beaten by the wind which by noon blows a gale, bombarded by

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19



317 323 [302] [824] This same clay supplies the red and yellow ocher used for facial painting. The clay is tempered with the bark of the Mecla tree called "Toiin" in Yaruro. This bark is burned to an ash and the ashes are kneaded into the clay, which has been well moistened. Rolls of this clay are then made, coiled, and placed one upon another. They are then flattened and smoothed out by hand or with the help of a piece of shell, water being applied liberally. The clay rests on a dish of pottery which is revolved when necessary. After the pot has been built up and smoothed down it is left in the sun to dry for two days. At the proper time a base of wood is made,

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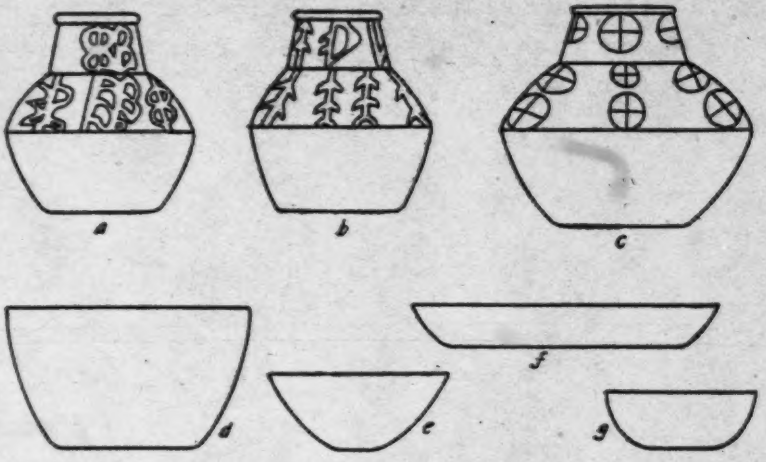


FIGURE 22.—Pottery forms and decorations. *a*, *b*, *c*, Water jars, showing painted designs. *d*, *e*, *g*, Bowls. *f*, Pottery plate used for toasting seeds.

the pottery placed on it and covered with other sticks, and then a hot fire bakes the pottery for about two hours. Such quick firing produces a poor quality of pottery, but leaves it porous. Since these pots are used only as water jars, this has the effect of keeping the water very cool (pl. 18, *2*; fig. 22).

## CLOTHING

291 177 Most of the Yaruros whom I saw possessed some scrap of clothing which was worn both as protection against the weather and for social show. In many cases this clothing consisted of mere shreds, as can be seen in plate 15, *1*. The men wear coats and trousers or merely trousers. The women wear camisoles of the thinnest goods which in no way hides their nakedness. Most of this clothing is discarded when there are no visitors around camp and

1 [see category 116, and plate 3 ----- Analyst]

1: Petrullo E-3 (1933-34)/1939 S519 Yaruro S519



291 177 after I had been among the Yaruros for a time the women often discarded their camisoles, even though I were present.

291 286 462 The men would normally wear a breechclout which originally was woven by the women from the fibers of the moriche palm leaf, but now it consists of a piece of cloth. Formerly the women wove wide belts of the same fiber for the men, but this is no longer done. The breechclout is held in place by a string tied around the waist.

291 287 The women, underneath their camisoles, still wear the old-fashioned Yaruro girdle, which is made from the fibers of the moriche palm. The fibers, which are about 2 feet long, are fastened together at one end. This end is slipped through a hair rope tied around the waist, and the whole mass of fibers passes between their legs and under the waist string. Plate 25, 4, shows a Yaruro woman wearing one of these girdles. It is fastened in such a way that an enormous knot is formed in the rear, and when wearing their camisole the women have the appearance of sporting large tails.

562 291 301 The women on the whole seem to be more conservative than the men in their clothing and body decorations. Below the knees and around the ankles they wear a thin string, and often they have necklaces of carved asabache figures, which are shown in plate 21.

### DELOUSING TOOL

412 515 An implement that is in great vogue is the delousing tool shown in plate 20, *2*. The serrated end is used as a comb to expose the lice, which are seized between the fingers and crushed between the teeth. The pointed end is employed to crush blisters raised on the body by 462 mosquito bites. These tools, also fashioned by the men, are used 302 exclusively by the women to groom their menfolk and each other.

### CARRYING NETS

482 286 854 Carrying nets, of the knotless variety, are woven and used to carry children and food. When carrying children the net is slung across the chest from one shoulder; when carrying food it is supported by the head.

### COOKING

252 462 The culinary art among the Yaruro is poorly developed. Much of the fruit and the eggs are eaten raw. Fish is eaten half raw and the meat of the crocodiles and turtles is merely warmed over the fire. Sometimes the meat is boiled. In the afternoon the women who have gathered firewood are to be found in camp waiting patiently for the men. On the hot coals they will have eggs and changuango. If the hunt is successful, and no hunt is considered

1 [see category 116, and plate 15, — Analyst]

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19



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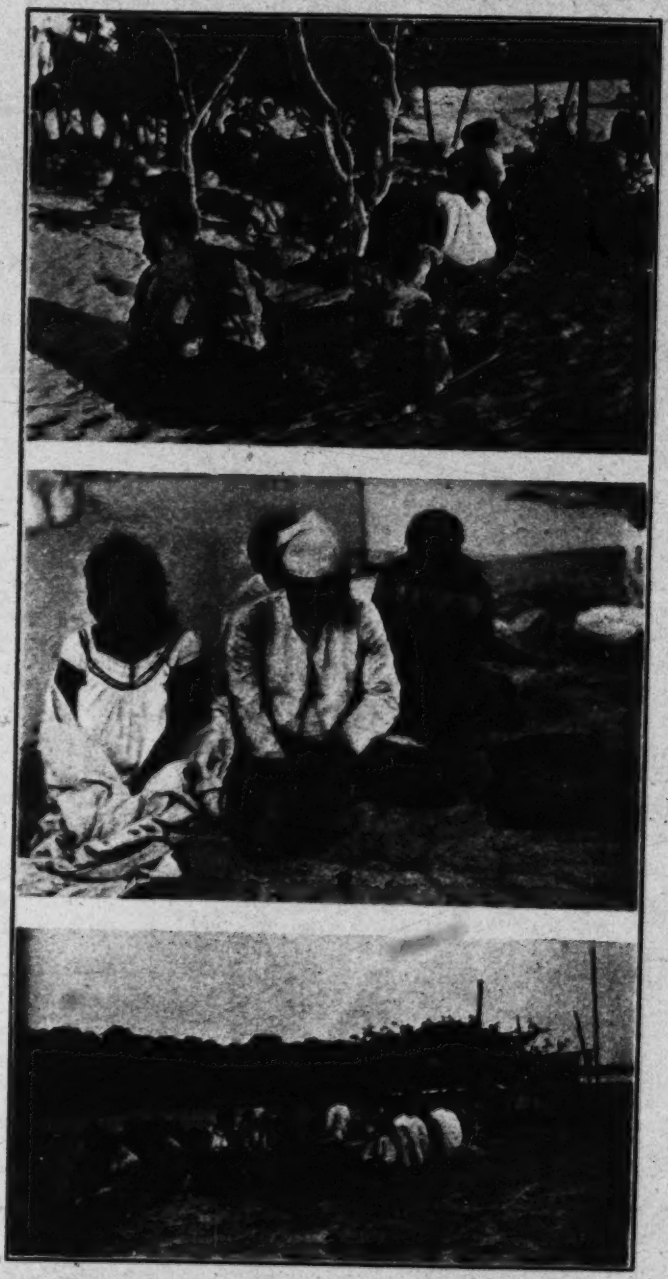

*1.* Clothes to the Yaruros mean protection from the cold at night and a mark of being "civilized." It is not often that they are able to secure new cloth. Generally they fall heir to cast-off garments. *2.* At the end of a 9-hour performance during which he smoked countless cigars, drank "cororo," and ate tetupah, a narcotic, Landaeta, the shaman of the Capanaparo Yaruros, waits quietly for the sun to rise. His wife, who attended him all night, is seated at his right. *3.* Landaeta, wearing a head cloth, with his people seated around him before sunrise. The women are at the left, the men at the right of the picture.

(End Plate 5)

1: Petrillo E-3 (1933-34) 1939 SS19 Yaruro SS19



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1, 2, 3. As soon as the night chill is dispelled the men leave to hunt and the women to gather roots and seeds. The equipment of the women consists of basket carried with a tump band across the forehead, and digging stick. Children are carried astride across the hip or in a carrying net. The aboriginal clothing of the Yaruro women is the girdle shown in these photographs, now worn even if the individual possesses a camisola.

(End Plate 8)

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19



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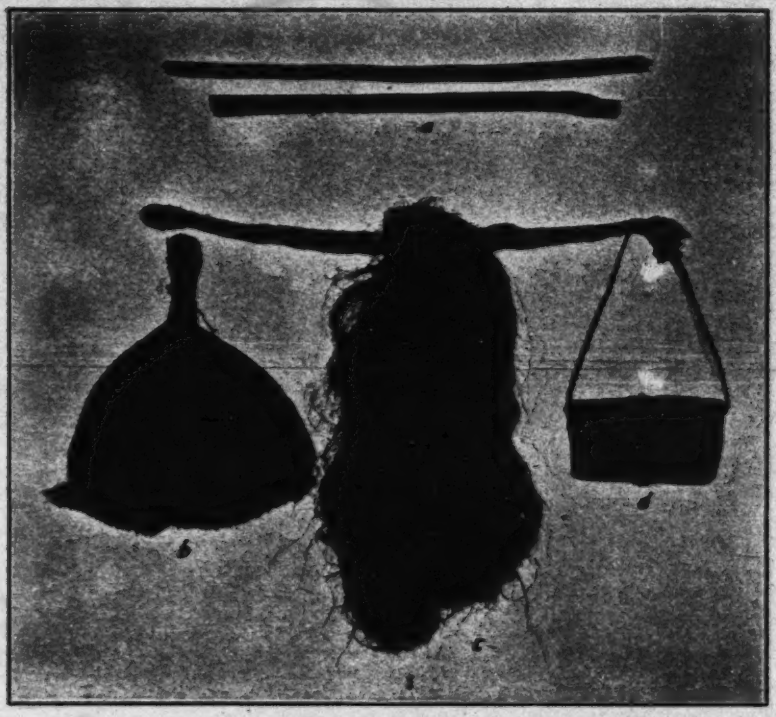

1. a, Fire sticks. Fire is produced by drilling one piece of laurel wood into a second. b, Fire fan. c, Horizontal piece is a hair rope worn around the waist by the women and the hairlike vertical piece is made from the moriche palm leaf and dyed red. The two pieces form the women's girdle.

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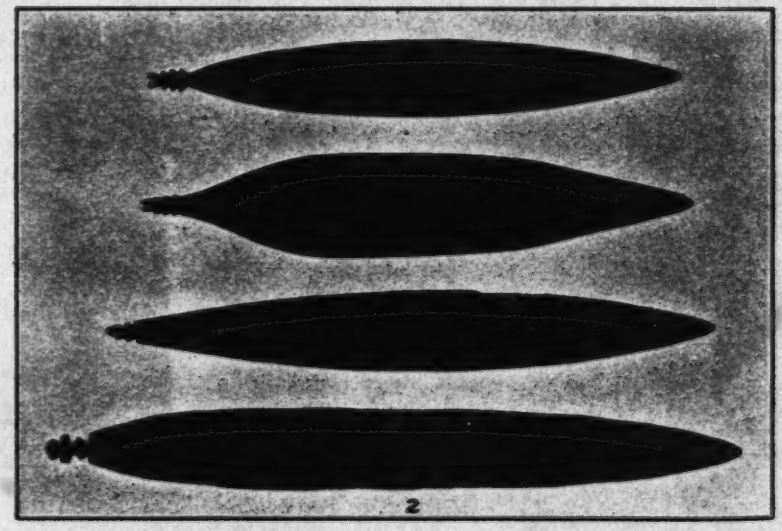

2. The serrated ends of the sticks are used to comb the hair in the search for lice which are either crushed between the fingers or between the teeth. The pointed ends are used to crush the blisters raised by various insects.

(End Plate 10)

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19



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1. The shaman Landaeta with daughter and wife. Note the embroidered breechclout on the man and paint on the face of the figure at the left. 2. Yaruro man making hammock string. Note the typical sitting posture of the Yaruro. 3. Two little girls wearing girdles. 4. Yaruro woman with aboriginal costume. 5. The figure on the left is a girl. The figure on the right is a boy. Note the difference between the girdle worn by the girl and the breechclout worn by the boy.

(End Plate 15)